

Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh



Year 28

Jan 2024

Issue 7

Cover Page



Tiger (*Panthera tigris*), the National Animal of India, is the largest living cat. The tiger has a huge muscular body with strong forelimbs, a large head and a tail that is about half the length of its body. Its dark brown stripes are unique to each individual.

Tiger is territorial and generally a solitary predator, requiring a large contiguous area to support its requirements. It primarily preys on ungulates, such as deer and wild boar. They typically hunt alone. Males are over 1.7 times heavier than females, and can weigh up to 450 Kgs. Its length can go to 12 ft. Tiger cubs stay with their mother for about two years and then become independent, leaving their mother's home range to establish their own.

The one on the cover page is a female, which was clicked by Swami Atmananda Saraswati ji at Pench Tiger Reserve on 8th Dec 2023. It is a great experience to see it walking freely & gracefully in the forest.

Om Namah Shivaya.

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Vedanta Sandesh

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Editor

Swamini Samatananda Saraswati



Vedanta Sandesh

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अस्त्युपायो महान्कश्चित्
संसारभयनाशनः।
येन तीर्त्वा भवाम्भोधिं
परमानन्दमाप्स्यसि।।

There is a supreme means by which you can put an end to the fear of relative existence; by that you will cross the sea of samsara and attain the Bliss Supreme.

Vivekachoodamani - 46





Message from Poojya Guruji

ON YOUR BIRTHDAY



If we are unborn 'Atma', why celebrate birthdays?

As a student of Vedanta we know and believe that Atma is non-dual, infinite and timeless, and realizing this fact directly is the ultimate goal of human life. Yet we keep celebrating our Birthdays - which basically implies that we are limited in time. Isn't that a self contradiction in our belief's? If we celebrate our 'birthdays'

On Your Birthday

then obviously we continue to take ourselves to be subject to birth and death, this itself is the negation & denial of our ultimate goal of realizing our true nature of being someone who is free from these changes in the realm of time.

Sraddha helps us get information, thereafter we have to work for direct realization.

Sraddha is not Knowledge

Yes, on the face of it it may definitely appear to be so, but it is not a fact. Birthdays do need to be celebrated, but for some other reason. Just by believing in the fact that we are Brahman is not enough. This fact has to be directly realized, we need to wake up to this fact by negating our present day perceptions. There is this so called 'journey' of a



On Your Birthday

Jiva, by the Jiva itself - to its deepest core. This subjective journey is of the nature of knowledge and comprises deep enquiry, study, contemplation & meditation. Knowledge means being aware, becoming conscious. We need to have profound importance of this awakening. We may be basically the timeless infinite truth but what matters is our direct perceptions. We continue to take our self as an individual and continue to enquire & seek. As long as seeking is there so long we continue to take ourselves as limited beings. Direct knowledge implies that we realize the truth of our existing beliefs and first negate them ourselves and then when the proverbial snake has been negated then alone the truth of substratum can be directly realized. All this is possible because we are human beings. Humans alone can undertake this journey.

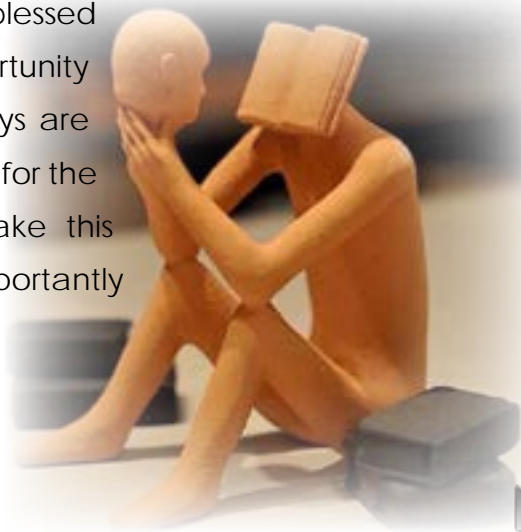


On Your Birthday

Sraddha is belief and thus is merely an information, so don't be content with that alone. It may be a great relief, but work for its validation by working to make it a matter of your direct realization. Let Sraddha be a motivation rather than a substitute for knowledge. It is just like a roadmap of a potential goal, it is a good place to begin and is not the end.

Have value for Direct Knowledge :

So while we definitely need to strongly believe that we are basically beyond time, yet we also need to feel blessed that we have this opportunity to enquire etc. Birthdays are occasion to thank God for the opportunity to undertake this enquiry, and more importantly



On Your Birthday

also blessing us with the faculties of enquiry. Don't celebrate your Birthday because it is 'your birthday', but do celebrate with all the gratitude at your command that you have a great opportunity to enquire and to wake up to your real truth. Those who stop celebrating the birth just on the belief and keep saying that 'I am Brahman', contend that strengthening the belief is enough to wake them up to the truth. Well, they are free to rely on this proposition but they will soon realize that from belief to direct awakening is a the trickiest part of this knowledge. Strong belief is good, but belief alone is not enough for awakening. What matters more is the negation of the very individual - who is believing all this, and that requires deep enquiry etc.

Don't celebrate 'your' Birthday, but do celebrate the awesome human life.



On Your Birthday

Belief is no replacement for Knowledge. If someone realizes the importance of knowledge that person will definitely feel blessed to have got this opportunity and also faculties of enquiry. It is this which is celebrated.

Celebrate Birthdays - for these reasons :

So on your birthday :

- Don't celebrate your birthday because 'you were born' of this day, but do thank God that you are blessed with an awesome human body & life on this similar date years back. Human life indeed opens up an entire spectrum of wide variety of experiences and opportunity for deep awareness into everything - including our own truth. This is what is worthy of celebration.



On Your Birthday

- All thoughtful & sensitive people are always filled with gratitude that they are blessed immensely by God - the creator. Whatever we are proud of in our life is all a loving gift of that benevolent creator. Our family, home, children, work field, money, name, fame, and all the experiences which we have got till now are all because of this blessing. Gratitude makes our mind contented, loved & happy.
- Gratitude not only makes our mind happy & quiet, but a quiet & awareful mind makes our intellect sharp too. A quiet intellect is the best faculty to get a peep into the unforeseen secrets & truths of life & ourselves. Being blessed with such an intellect is the essence of our prayers 'Dhiyo yo nah prachodayat'. Celebrate your birthday that we have a such a super comput-



On Your Birthday

er kind of a faculty - an intellect.

- Celebrate the fact that you not only have an amazing life & faculty, but also an entire heritage of the complete science & technology of self-exploration.
- Be aware that while Atma is by itself complete & timeless, but by itself this information is not enough, it is just a heresay, we need to become directly aware of this fact ourselves then alone we are blessed, for this we require a pure & sattwic mind, and then - the knowledge of Vedanta. All this is possible only with a human mind. Human mind alone is the doorway to direct awakening & knowledge. So celebrate this opportunity and resolve



On Your Birthday

to work hard in that direction.

- By direct knowledge we can not only be an embodiment of Ananda, but also of love too. That alone is the goal to strive for in human life. A truly healthy human life is to live enthusiastically, lovingly, creatively and selflessly. As God himself.
- On every birthday, you have completed one more parikrama (circumbulation) of Surya. In all we have an opportunity to go around for max 100 times, even though numbers are not important. What is important is the potential of human life in terms of experiences and more importantly the knowledge & wisdom gathered in this process. If no worthy knowledge has been gathered then consider the year to be wasted. Celebrate new wisdom.
- On every birthday, also be aware of the



On Your Birthday

fact that you are one more step closer to your death. Death is a fact of life, don't let it come to you unprepared. Prepare for your final exit as seriously as you prepare for your retirement. Let every birthday be a reminder of this fact too.

- Death is a very interesting and mysterious fact of life. Exploring the truth of death alone helps us to appreciate that which is beyond birth & death. So never be afraid of death but use it as a great doorway & blessing to know the truth of life & yourself.
- That which is born & dies is basically an illusion, it is not the truth, so don't be afraid of it, and don't consider the manifestation of the limited being as real, use the opportunity of life to explore & ap-



On Your Birthday

preciate it deeply. That is what human life is meant for.

- The truth of birth & death, the truth of time & space, the truth of a limited being, alone help us to uncover the truth, so don't be contend just with the 'belief' that you are one infinite & non-dual reality. Strive to make this a matter of your direct knowledge by focusing on the above questions. They are the gateways of direct knowledge. By negation of the false alone the truth is realized. Negation of false is not by ignoring but by being deeply conscious of their truths.
- Devotion to God and company of wise people are the doorway to a pure and knowledgeable minds. Every year check on these parameters. Every year prepare a checklist of progress on these fronts on



On Your Birthday

every birthday. How much relaxed is your mind, how much deeper is your awareness of the truths of the limited self, the all-pervasive divinity etc.

So do celebrate your birthday - on the lines mentioned above. Otherwise the ticker is always on, and the time is passing fast. Make the best use of the opportunity of life.

Om Tat Sat.





DRIG DRISHYA
VIVEKA

Swamini Samatananda

Shloka - 13



शक्तिद्वयं हि मायाया
विक्षेपावृत्तिरूपकम्।
विक्षेपशक्तिर्निगादि
ब्रह्माण्डान्तं जगत्सृजेत्॥

Indeed, maya has two powers of the nature of projecting and veiling. The projecting power creates the world, beginning from the subtle body to the total universe.

DRIG DRISHYA VIVEKA



angati:

In the previous shloka the revered Acharya explained that the Mind goes through the three states of experience of waking, dream and deep sleep state. This Mind is a part of a bigger parent body called the Sookshma Sha-reer (Subtle body) and it is the Mind alone which at the time of death leaves the physical body and takes up another physical body. This is how the journey of samsara goes on and on.

Drig Drishya Viveka

Having discussed this, there arises a question as to how did this drishya jagat and all the upadhis come about? To answer this question the Acharya now goes on to introduce Maya Shakti as the cause of Samsara and will further discuss how a Jiva can be liberated from the bondage of Maya.

The Scriptures clearly reveal that ignorance alone is the cause of Samsara or eternal seeking. This ignorance is caused by the Avaran Shakti of Maya (veiling power). Maya has two powers, one being the Avaran Shakti (the power to veil the truth) and the other Vikshepa Shakti (the power to project and create something). To understand how ignorance is the cause of samsara one needs to briefly



Drig Drishya Viveka

undersand how the creation came about and what exactly is the nature of creation.

Creation is explained by the classic example of

Creation is - an uncreated 'thing' presented in an ephemeral 'form'.

a potter who makes pots of clay. When we say the potter is making a mud or clay pot what does he actually do? Surely he does'nt make the clay. To make a pot he just moulds the clay into a particular shape and calls it a pot. It is the clay alone which existed in the first place and that alone exists now also but in a different form. The clay was not created. Clay is the material cause and the form of pot that has come about and its name is the creation. Here the nature of creation is simply that the pot which potentially existed in the clay in the unmanifested form has only manifested from the clay. Creation is thus



Drig Drishya Viveka

manifestation of the unmanifested. Similarly dissolution of the creation is nothing but the manifested going back into the unmanifest. In this manner the entire creation is nothing but manifestation of names and forms from the unmanifest. We can also say that the Potter has not substantially created anything, because Matter cannot be created or destroyed. Here creation is nothing but giving a new shape to an already existing clay. The only difference is that before giving a shape



Drig Drishya Viveka

there was clay and after giving a shape the same clay is called a Pot or a cup or a toy. So the nature of Creation is only adding a variety of names and forms. Here the most significant point is that the clay where everything exists in the unmanifest form has not been created. It was always there and will continue to exist during the creation and after dissolution too. In Vedanta this ever existing changeless truth alone is Brahman. Brahman is the pure Self effulgent Existence which is in and through all manifested names and forms. And this manifestation is a play of his own power that is Maya. The unmanifest state of Brahman is called Maya.

Now in this shloka the Revered Acharya introduces Brahman's Maya Shakti. Maya Shakti is

Maya is the creative potential of Brahman. That by which it can manifest in umpteen ways.



Drig Drishya Viveka

the power of Brahman which does not have any independent existence just as a magician's power or art of creating magic does not have any independent existence. In the case of the creation of Universe too Maya Shakti is of Brahman. When this power is invoked then Brahman plus the invoked Maya Shakti is Ishvara. Sagun Brahman. Ishvara is thus the creator, sustainer and destroyer of the entire Creation. Now how does this Maya Shakti bring about this creation. Thus the Acharya says-

*Shakti dwayam hi mayaya
Vikshep avritti roopakam.*

Maya has two powers - aavaran and vikshep. Aavaran is the power to veil



Drig Drishya Viveka

something and thus it results in ignorance and Vikshep shakti is the power to Project. It is the Vikshepa shakti that brings about a creation. Just as we project something in our dream and bring about a creation. Vikshep Shakti manifests that which is in the unmanifest form in the conducive conditions and time. Thus the Acharya says Vikshep shaktih lingaadirbrahmaandantam jagat srijet. This Vikshep Shakti creates the entire spectrum from the linga shareer that is the subtle body to the entire universe-the Jagat. Consciousness reflects in the Subtle body which further enlivens the Ahankaara and the Antahkaran, wherein the Antahkaran enlivens the sense organs etc. At the individual level this is done on the basis of the individual Jiva's karmas and Vasanas and at the the totality level Ishvara creates the universe based on the total vasanas and karmas of all beings. The signif-



Drig Drishya Viveka

icant difference here is that Ishvara does not bring about the creation due to ignorance as Ishvara is Self-contented, but a Jiva does travel the journey of samsara based on ignorance about his own true substantial nature. Due to Self ignorance the Jiva comes to see himself as a limited being who needs joy and security from outside. He consequently projects various objects and situations in order to experience contentment in the world outside. In this manner the aavarana and vikshepa shakti of Maya becomes the cause of the Jagat and the Jiva's eternal seeking-the samsara.

Freedom from this sense of limitation and eternal seeking is only possible by Self-knowledge through valid means of knowledge.





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The Art Of Man Making

Fulfilled Meditation

P.P. Gurudev
Swami Chinmayanandaji

THE ART OF MAN MAKING



With all the instructions given so far, anyone can certainly try meditation. Yet, it being an entirely subjective act, how is one to know that one's meditation is progressing well, and when can one say that one has scaled its peaks? How are we to know that the meditation has fulfilled itself in the meditator? What are the signs en route and what exactly is the final destination in meditation?



The Art of Man Making

Such reasonable and natural doubts in a meditator are answered here exhaustively in the following few verses. Lord Krishna carefully indicates, When a fully controlled mind rests serenely in the Self alone, free from longing after desires, then is the meditator considered as firmly established in meditation. A true meditator is really in meditation only when his mind is no longer wandering into sense fields goaded by his desires. When such a person turns inward, totally absorbed in contemplation upon the Pure Consciousness in himself, the Self, he is considered as “well established” in meditation.

*M*editation is turning inwards, we contemplate on Pure Consciousness as Self.

To make clear how the mind is to totally enter into steady contemplation of the Self, the Lord uses a very effective simile and says, Just as, in



The Art of Man Making

a windless sheltered spot the flame of a lamp does not flicker -this is the simile used to indicate the subdued mind of a Yogi, practising concentration upon the Self. The tip of a candle-flame is constantly flickering but its dance is so quick that it looks apparently steady! This is a fact known to modern physics.

The Rishis of our Upanishads used this as a simile to indicate the condition of a Yogi's subdued mind. A mind at meditation steadily leaps to meet in contemplation the nature of the Self. While it strives thus to reach the State of Divine Awareness, it is fully sheltered from the storms of material passions and winds of worldly fancies, just as the unflick-



The Art of Man Making

ering flame of a lamp kept in a place sheltered from gusts of wind.

When we in meditation experience such a steady self-application upon the contemplation of the Self, we can consider ourselves as well established in meditation.

Intellectual reservations amounts to compromising meditation. So do get proper knowledge.

Our rational intellect should question deeply our plans of action, and the more intelligent a young man is, the more rigorous and strict become his intellectual enquiries. No mind can steadily apply itself without its plans being fully accepted by the intellect behind it. To have intellectual reservations is to compromise meditation. And an inhibited mind can never heave itself freely towards its goal.



The Art of Man Making



The intellect can ask many questions-but its main enquiries are always based upon time and place. Indicating "time", it asks "when" is true meditation. This question has already been answered by the Lord. Now the question regarding "place"-expressed as "where" is the goal of meditation-Krishna tries to answer this also. In fact, these two enquiries, "when" is meditation and "where" is its goal, are questions raised by the limited egocentric intellect. Deep meditation lifts the meditator above the shackles of his intellect into the realm of the Self, the world of pure Consciousness, Infinite, Eternal, Blissful. As World Teacher, Krishna has to come down to our level to give us in-



The Art of Man Making

tellectual satisfaction and encourage us to lift ourselves beyond our present limitations into the ampler freedom and beauty of the state of Selfhood, of Godhead.

The Lord explains. There where the mind, fully restrained by the practice of concentration gains quietude, and where seeing the Self by the Self, one feels utterly satisfied on one's own Self ... Through frantic running the various after practices sense-objects so far and explained, discovers the in mind itself stops a greatits Peace. meditation. The more peaceful the mind is, the higher is its flight in meditation. When it gains height, its perceptions become keener and thus the quiet mind Self gets drowned in the plenitude of the experience of the Divine Self. On awakening to the Self, and experiencing it as one's own essential nature, the confusion of the mind ends. On



The Art of Man Making

awakening from a dream , the dreamer who suffered the sorrows of the dream, ends. The dreamer himself realizes that He is the waker. On waking, the dreamer ends along with his dream.

Similarly, on waking up to the realization of the Self, the mind ends, and along with the mind all its projections, imaginations, fancies, passions, desires-in short, the world of pluralistic phenomena and all its hungers roll away !

Naturally therein, the experience is of an immeasurable contentment, a sense of fulfillment, a total satisfaction. The Bliss Infinite is the Self Divine-the final destination. Here meditation stands fulfilled.



Jivanmukta

Wandering In Himalayas

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Tholingamatan contd....

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

JIVANMUKTA

We moved forward along extensive plains and on the fourth day after crossing the pass-on July 30-we arrived at the famous Thholingamatam. The distance between Badrinath and Thholingamatam is about 75 or 80 miles, but it took us 13 days to complete the journey. We established our camp right in front of the lamasery. We passed four delightful days there, enjoying the company of the Lamas.



Jivannukta

Every day we paid our homage to the various idols in the lamasery. Foremost among the idols was, of course, Buddha. Around it were grouped the figures of various Hindu Gods and Goddesses, including that of Kali. Many Hindu Deities find a place in Buddhism; and several Buddhist ideas and traditions have crept into later Hinduism. The Lama who acted as our guide, pointing out the gigantic figure of Lord Buddha, said that it was Badrinarayan. The Lamas of Thholingamatam, as well as the mountain folk living in the Himalayas, believe that Thholingamatam

was the original seat of Badrinarayan, and that the temple of Badrinarayan was built at a lower level later on, as Thholingam proved almost inaccessible to people from the southern plains.



Jivannukta

Some gigantic people who live either in caves scooped out of the earth on the mountain side, or in small huts at the foot of the mountains, used to visit us almost daily with wonder and curiosity and spend some time sitting around us.

During our stay at Thholingamatam we could not meet the High Lama, as he was away at the health resort Garthoke for the summer. The High Lama, we were told, was possessed of not only great spiritual authority but also vast temporal power.

It seems he exercised these powers through his secretary, whom we met several times during our stay. We were



Jivannukta

told that the High Lama was a very pious man who spent his days mostly in devotion. The Lamas of Tibet, dedicated to a life of devotion, are not so easily satisfied as our modern Hindu monks. They spend their lives in strict penance and devotion. They don't claim to have attained liberation and thus continue their exertion.





STORY

Section

ASHTAVAKRA



In the Mahabharata, the story of Ashtavakra is told in the Vana Parva. He is the son of Kahola and Sujata, disciple and daughter respectively of Sage Uddalaka.

When Sujata becomes pregnant, she makes a habit of attending the Vedic discourses in which her husband and father participate.



Ashtavakra

As her stomach grows in size, the embryo becomes more and more able to grasp the words that are being spoken, and near the seventh month or so, begins to correct the inaccuracies in verses uttered by Kahola.

This happens on eight separate occasions, which results in Kahola cursing his own son with eight deformities in the body.

Thus is born Ashtavakra, with deformities in feet, knees, hands, the chest and the head. Around the time of his birth, Kahola goes to Janaka's palace and loses a debate with the palace sage named Vandin. As punishment for the loss, Kahola is put to death by immersion in a lake.



Ashtavakra

When he is twelve, Ashtavakra comes to know from Sujata and Uddalaka about his real parentage, and resolves to defeat Vandin at Janaka's court. After a long and protracted debate, Vandin gets defeated and is thrown into the water himself.

But Vandin reveals that he is the incarnation of Varuna, the god of water, and frees all the other sages that have been immersed due to defeat in past debates.

Then, on Kahola's suggestion, Ashtavakra takes a dip in the river Samanga, which straightens all his crooked limbs and organs.





Mission & Ashram News

*Bringing Love & Light
in the lives of all with the
Knowledge of Self*

ASHRAM NEWS

*Inaugurating Gita Jayanti Pross at
Agrasen Dham*



ASHRAM NEWS



Dravachan at Gita Bhawan



ASHRAM NEWS

Gita Chapter-2 Talks (English)



MISSION NEWS

Gita Gyan Yagna - Ahmedabad



MISSION NEWS

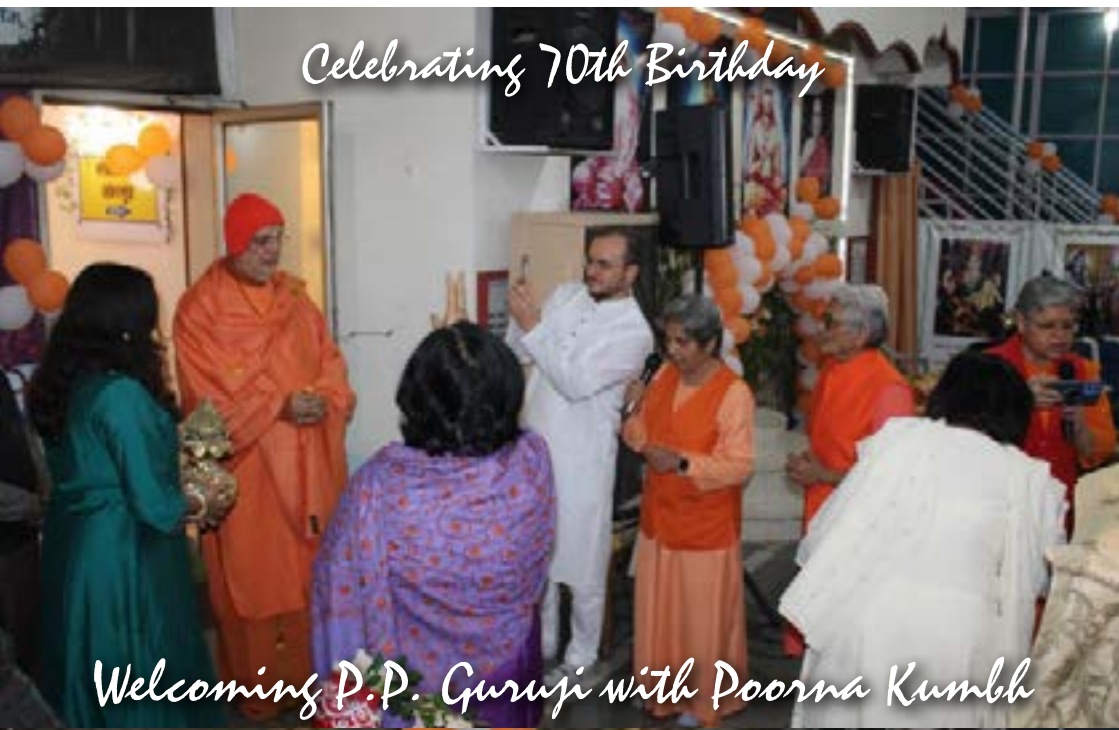


Addressing Yoga Class - in Ahmedabad

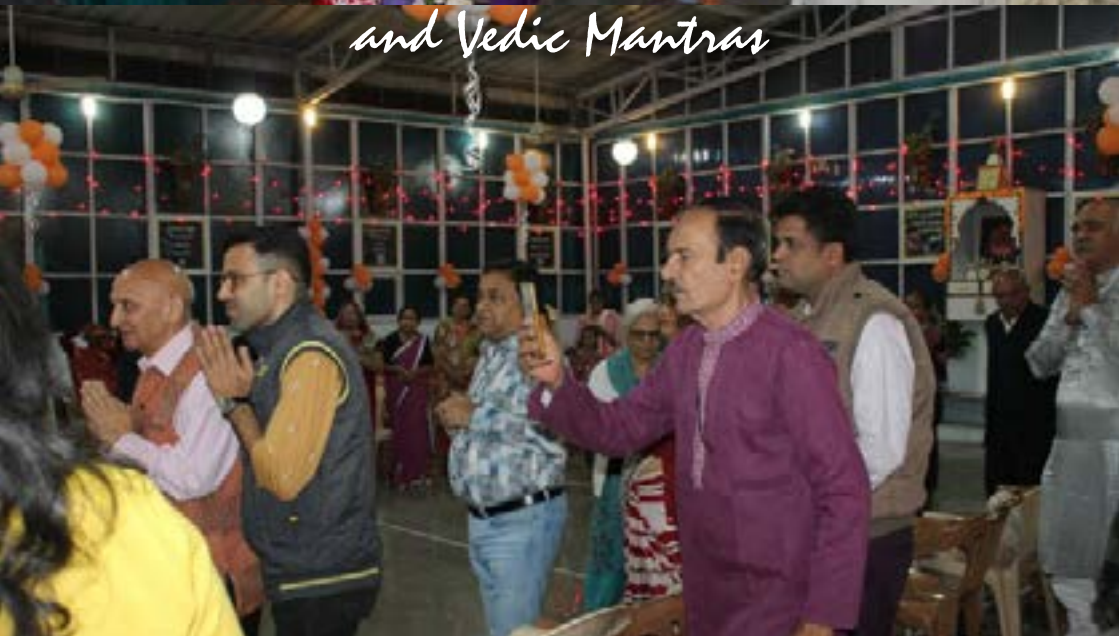


ASHRAM NEWS

Celebrating 70th Birthday



*Welcoming D.P. Guruzi with Doorna Kumbh
and Vedic Mantras*



ASHRAM NEWS



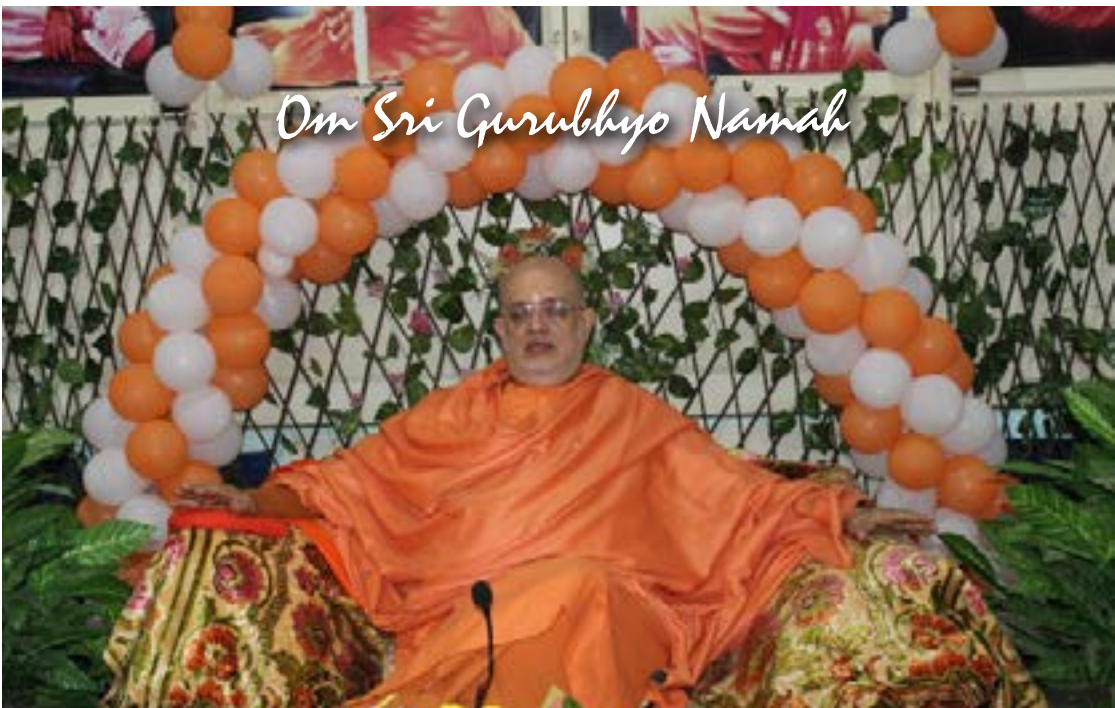
15th Dec will now be celebrated every year



as 'Holistic Living Day'

ASHRAM NEWS

Om Sri Gurubhyo Namah



ASHRAM NEWS



70 Glorious Parikramas



ASHRAM NEWS

Devotees expressing their devotion in various ways



ASHRAM NEWS

Om Sri Gurubhyo Namah



ASHRAM NEWS



ASHRAM NEWS

Young & dynamic Mayor of Indore



ASHRAM NEWS



Poojya Guruji doing Shiv-Puja



Om Namah Shivaya

ASHRAM NEWS



Shishyas paying their respects

ASHRAM NEWS



ASHRAM NEWS



Sarve Bhadrani Dasyantu



ASHRAM NEWS

Alaksei (Georgia) invoking Blessings of Shivji



ASHRAM NEWS



ASHRAM NEWS



*Inauguration of Sri Ram Mandir
replica at Indore*



ASHRAM NEWS

TV Interview of Sw Samatanandaji



Indori NRI's have Breakfast with the Mayor



ASHRAM NEWS



Omkarashwar Yatra

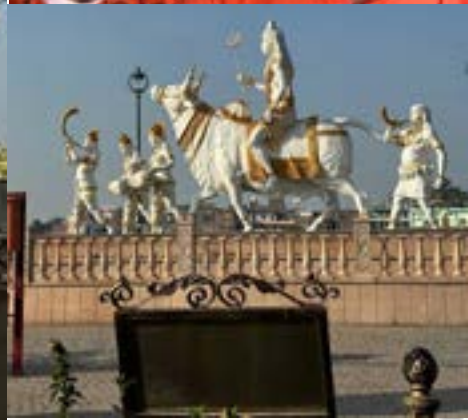


ASHRAM NEWS

Darshan of Mahakaleshwar Jyotirlinga



*'Mahakal Loka' Darshan
by Ekart*

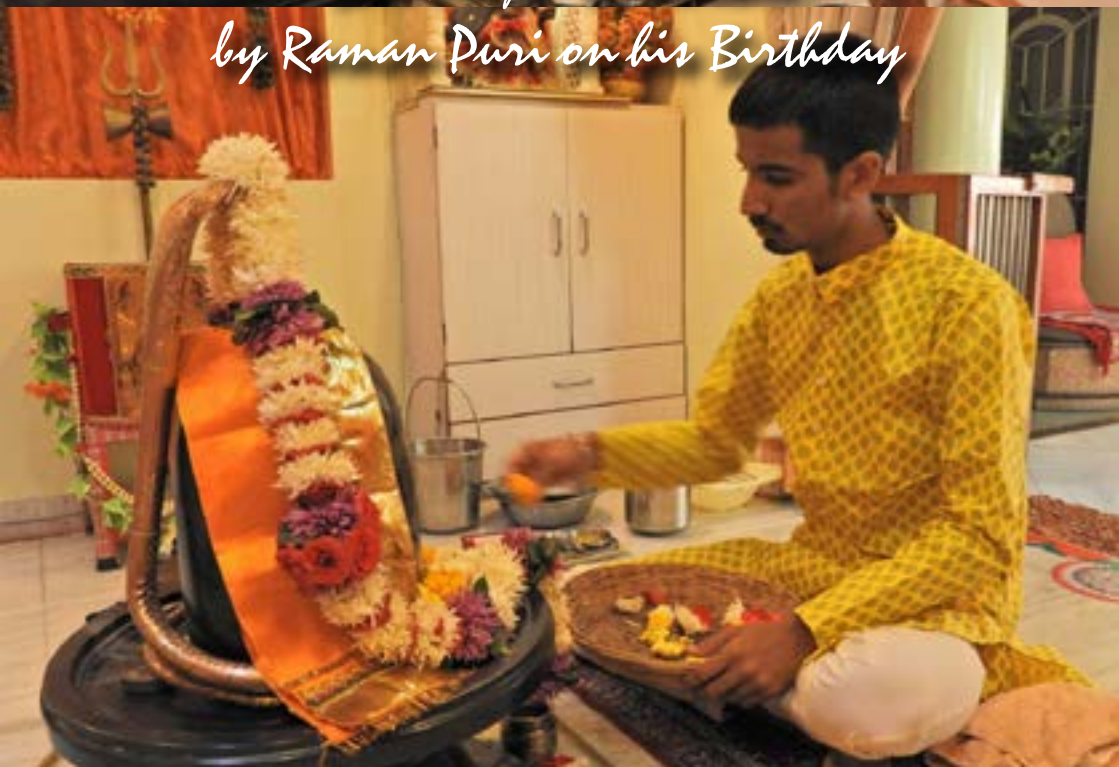


ASHRAM NEWS



Shiv Dooja & Abhishek

by Raman Puri on his Birthday



ASHRAM NEWS



Taking blessings of Doosya Guruji





गीता ज्ञान शिविर



छह दिवसीय आवासीय शिविर

दि. 3 से 8 मार्च 2024

विषय : गीता अध्याय 15

पुरुषोत्तम योग

(संसार से पुरुषोत्तम की यात्रा)

8 मार्च 2024

महा शिवरात्री उत्सव



पूज्य शरुणी

स्वामी आत्मानन्दनी सरस्वती

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Ashram & Mission Programs

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@ Vedanta Ashram, Indore

Poojya Guruji Swami Atmanandaji

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(Vedanta Ashram, Indore)

3rd to 8th Mar 2024

Poojya Guruji Swami Atmanandaji
& VA Mahatmas



ASHRAM NEWS

Gita Gyan Yagna @ Mumbai

(Gokul Dham, Goregaon)

from 4th to 7th Jan 2024

Poojya Swamini Samatanandaji

Gita Gyan Yagna @ Baroda

(Atmajyoti Ashram, Ellora Park)

from 5th to 12th Jan 2024

Poojya Swamini Amitanandaji

Maha Shivratri Celebration

Vedanta Ashram, Indore

On 8th March 2024



INTERNET NEWS

Talks by P. Guruji:

Video Pravachans on YouTube Channel

( Click here)

GITA / UPANISHAD/ PRAKARAN GRANTHAS
SUNDARKAND / HANUMAN CHALISA
SHIV MAHIMNA STOTRAM / CHANTING
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Vedanta Ashram YouTube Channel

Vedanta & Dharma Shastra Group

Monthly eZines

Vedanta Sandesh - Dec '23

Vedanta Piyush - Dec '23



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